

Theology vol 100.

A SHORT
V I E W
Of Some of the
GENERAL ARTS
OF
CONTROVERSY

Made Use of by the
ADVOCATES for *INFIDELITY*.

A CHARGE

Deliver'd to the CLERGY of the Arch-
deaconry of *York*. At a Primary Vi-
sitation begun *June 28, 1732.*

By THOMAS HAYTER, A. M. Archdeacon
of *York*, Chaplain to his Grace the Arch-
bishop of *York*.

Fas mihi Graiorum sacrata resolvere Jura.
Virgil.

L O N D O N:

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A SHORT

V. I. E. W.

OF THE

GENERAL ARTS

CONTOUR

OF THE

ARTS



TO the R E V E R E N D

The C L E R G Y

Of the Archdeaconry of *YORK*,

The following C H A R G E,

Published at their R E Q U E S T,

Is thankfully I N S C R I B E D,

As an A C K N O W L E D G M E N T of the
kind M A N N E R in which they
received

Their Obedient Servant,

And affectionate Brother,

Thomas Hayter.

TO BE REVIEWED

THE CLERGY

Of the Archdiocese of YORK,

The following CHARGE,

Published at their Request,

In the Year 1793.

As an Acknowledgment of the
kind Manner in which they
received

Their Obedient Thanks,

And affectionate Brothers,

Thomas Hutton



Reverend Brethren,



F the Relation, which I have the Honour to bear to you, did not make it Matter of Duty in me, to communicate my Thoughts to you upon such Subjects, as are suitable to the general End and Design, of our Meeting together, I shou'd gladly decline a Part, to which I find myself very unequal.

For, upon Reflection, how many here present have grown old in the Ministry ; and from a long and familiar Acquaintance with the Difficulties of it, must have acquired that clear useful Knowledge which results from Experience : I cannot but consider myself as naturally exposed by my Situation, to imitate the Indiscretion of that Man, who, having never seen a Camp, with great Pomp and Formality, explained the Art of War

in the Presence of *Hannibal*. We learn from *Tully*, what Reception this ill-timed Lecture met with, from that experienc'd Soldier, and how just and sharp a Censure he pass'd upon his forward Instructor; when, being ask'd his Opinion of the Performance, he frankly declared, *Multos se deliros senes saepe vidisse; sed, qui magis, quam Phormio, deliraret, vidisse neminem.*

This unhappy Display of military Skill, and the Fate that attended it, will furnish me with a seasonable Caution, not to pretend to inform this Reverend Audience, *How They ought to behave Themselves in the House of God; or what Examples to the Believers They should be, in Word, in Conversation, in Charity, in Spirit, in Faith, and in Purity.*

To command, and teach these Things with all Authority, would be a Province suited to the high Dignity and consummate Prudence of One, whom an affectionate Regard to the Doctrines and Discipline of the Church of *England*, engaged early in the Study of those Maxims, upon which its true Interest is founded; and who, having pass'd thro' the several Stations of it, to that wherein

wherein he now presides over us, and always esteem'd the Honours and Profits of each, a Reproach to him, who declines the Duties and Burdens annex'd to them, might experimentally prescribe those Rules for your Conduct, which were the steady Measure of his own. But alas! as *Length of Days* hath thus qualified him to *disperse Knowledge*; so at the same Time, by impairing his Health and Strength, it hath deprived him of the Pleasure of *seeing you Face to Face* in a Triennial Visitation. Happy however! if whilst *absent* from you in *Body not in Mind*, He can enjoy the Fruits of his past Labours, in the Order and Beauty of a well-regulated Diocese, and the Unanimity and Loyalty of a Flourishing Clergy.

To contribute, as *much as in me lieth*, towards the Accomplishment of so desirable a Work, by a conscientious Discharge of the Trust, and a faithful Application of the Power committed to me, will be the most acceptable Return I can make to my indulgent Benefactor. And if embracing every Opportunity of being serviceable to you; *If doing nothing by Partiality, nor preferring one before*

before another, will, in any Degree, answer these noble Purposes; I shall endeavour not to be wanting in such a reasonable Expression of Gratitude, not *in Word, but in Deed*, as both the just Expectations of the Bestower, and the Nature of the Gift require at my Hands.

The several Matters, which fall within the Limits of the Archidiaconal Jurisdiction, are particularly set forth in the Printed Articles, deliver'd to the respective Church-Wardens. These Heads of Enquiry, drawn from the Canons and Constitutions of the Church, and calculated for the Support of Decency in the Publick Worship of God, and the Suppression of Immorality and Profaneness, were not framed to gratify the Curiosity, but to inform the Consciences of these Parochial Officers, who supplying the Room of the ancient *Testes Synodales*, are become the proper Conveyers of the Knowledge of the present State of the Church, to such whose Duty it is to inquire into it: And, that they may the more effectually answer this End, are reminded of the Nature of their Office, by the Solemnity of an Oath taken at the Time of their entring upon it.

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The Sense of so sacred an Obligation, if duly attended to, cannot but be a sufficient Guard against the specious Influences of Friendship and Neighbourhood; by which, so far as they prevail, the Course of legal Information is stopped, Facts are conceal'd or falsify'd; and the Framers of such imperfect fraudulent Presentments, not only betray'd into a criminal Omission of their Duty, but (unawares, 'tis to be hoped) involv'd in the Guilt of actual Perjury.

Least They should thus *err, not knowing the Truth*, I promise myself you have not neglected *to put them in Mind of these Things*, which I intend to enforce and explain at large in a subsequent Visitation. But this my first Address to you being in some Sort introductory to the Rest, that are to follow in due Time; it will not, I presume, be unseasonably employ'd, in considering some Points of more general Concernment to us all; and which, whoever shou'd neglect such a publick Occasion of mentioning, might be suspected of having look'd on with a scandalous Indifference, whilst our Holy Religion has been obliquely ridiculed as an Imposture; and the Teachers of it traduced

ced as being not only useless, but dangerous to Society.

The Writers of this Class, it must be own'd, are not in themselves very formidable, either for their Number or Capacity: but the exact Congruity, which their Books have with the Appetites and Passions of the Generality of Mankind, circulates them thro' the Kingdom with a wonderful Swiftnefs, and makes them greedily read by the Libertine, as instructive Lessons, how to be profligate upon Principle. This explains, how the looser Tenets of a private Club, may soon grow to be the national Topicks of Conversation; and lets us into the secret Springs by which Irreligion has gain'd so much Ground amongst us; that if any Historian was to point out to Posterity the Temper of the Age wherein we live, by some expressive Character, as a learned Writer has distinguish'd ~~the~~ several Ages of the Church by the prevailing Heresies that succeeded each other, he might very significantly style it *seculum infidele*; for Infidelity too, as well as other capricious Fashions, hath its Periods and Revolutions.

But we may comfort ourselves with this Reflection, that even these perilous Seasons

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Seasons have their Uses, and serve the good Purposes of an over-ruling Providence: As *Winds and Storms*, tho' terrible in Operation, are in Scripture said to *fulfill the Word* of God.

For by this Means Objections to Religion being freely urg'd, and solidly answer'd, the Doubts of serious Minds are removed.

Religious Doctrines and Opinions, which, for want of Examination, have sometimes been too crudely asserted, and implicitly receiv'd upon wrong Principles; being brought to the Test of a severe Criticism, are purg'd from erroneous Mixtures, circumscrib'd by proper Limitations, and immoveably fix'd upon their true Foundation.

The Oracles of God being thus right-divided from the superstitious Glosses, and forc'd Interpretations of fallible Men, *The Words of the Lord* are consi'd to be *pure Words, as Silver tried in a Furnace of Earth, purified seven times.*

And in Fact, have not the furious Attacks lately made upon Christianity given Birth to the most glorious Defences of it?

Is it not from hence that the Difficulties, which unavoidably arise from the sublime figurative Style of the Prophecies being shewn to the Publick in their utmost Force, have receiv'd the most satisfactory Solutions; and new Light has been thrown upon the Evidence of Prophecy?

Has not the impious Ridicule which *the mighty Signs and Wonders* recorded by the Evangelists, have been vilified, drawn forth the most invincible Demonstrations, that they were, *Truth and Reality, Works which no Man could have done, unless God had been with him?*

Is it not owing to those who have not scrupled to assert in Effect, Revelation to be *needless* on the Part of Man from the *Sufficiency* of human Reason, and *impossible*, on the Part of God, from the *Absolute Perfection* of the Image of Nature; that the *Expediency* and *Necessity* of a *Divine Interposition* to assist the Frailties of a *fallen degenerate Creature*, has been made to appear with an additional Strength and Clearness?

And, in every View, has not *Wisdom*, thus rudely insulted by her Enemies, been fully *justified of her Children*?

But these Controversies are too important and extensive, to be crowded into the narrow Limits, which the Occasion now prescribes to me. I shall not therefore touch upon them, any further than I am led to do so, in the Prosecution of my Purpose, which is,

To exhibit to your Observation *some of the Arts of Controversy in general upon Religious Subjects*; from which, the Writings of those, who, without any Grounds, appropriate to themselves the specious Appellation of *Free-Thinkers*, borrow their delusive Grace and Attraction.

These Arts, if diligently collected from the short-lived Tracts of this arch Tribe of Authors, and digested into a regular System, would form a Kind of *Anti-Logic*, for the Use of such choice select Spirits, as not being able to submit to the tedious Drudgery of a learned Education; and being bred up in an irreconcilable Aversion to the two Universities, for prescribing so many Ingredients in the Composition of a fine Writer, might, by the Perusal of a single Treatise,

Treatise, be soon qualified to unsettle any Article of Faith, and expose any Establish'd Opinion.

These subtle Stratagems of the Pen, (which, it will be readily allowed, bear no Resemblance to those *Pious* Frauds, which the Gentlemen of this Stamp liberally charge the Priesthood with practising in the Service of Religion) may be multiplied to an endless Variety, as Wit engaged in a bad Cause, will ever be ready to invent new Expedients to support it.

But the most remarkable of their *Polemical Arts*, which have gain'd a Kind of Authority by frequent Use ; and their known Efficacy in *leading Captive* the simple, naturally range themselves *into two Classes*, correspondent to the *two great Designs* of

*Bringing Discredit upon Religion,
And both Hatred and Contempt upon
the Clergy.*

The First of their Arts in Order and Dignity (such is their Affectation of Importance) is, *to set out with pompous Declarations, that the only Motive, which engages them to trouble the World, is, a disinterested Love of Reason and Liberty.*

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For this indeed we are to take their bare Word given us in the first Page of their Works ; for in the Main Body of them, we see none of the distinguishing Tokens of that amiable Character, which we shall always esteem and revere wherever we find it.

Since as Protestant Members of a Free Church, we maintain, that *Reason* ought more especially to be used in Religion, than upon any other Subject, as Religion is of all Subjects the most important : And we rejoice that we have a Liberty so to use it : For, as it is the Glory of our Religion, to enforce the Dictates of Reason ; so is it the Province of Reason, to guard the Purity of Religion ; by taking Care, that the *End* be *preferr'd*, and the *Means* not *undervalued* : That so *Moral Virtues* may neither be *oppress'd by Ceremonies*, which shou'd only *adorn* them ; nor *set at Variance with the Sacrament*, by which they are *exalt-ed into Christian Graces*.

In short, 'tis Reason only that distinguishes between *Venerable Mysteries* and *palpable Contradictions*. The *Latter* it *certainly knows*, and peremptorily pronounces *to be what they are* : The *Former* it approaches with Reverence,
and

and is no longer Magisterial in its Decisions, when *Clouds and Darknefs* intercept its Views, and close the Prospect.

But these false Friends of Liberty and Reason act a Part ~~destructive of~~ *both highly injurious to both.*

For while in Contradiction to the known State and Condition of Mankind ;——

The Sentiments of the wisest Philosophers, and the Experience of all Ages and Countries ; —— They wou'd persuade us that Reason needs not the Assistance of any *external Guide or Rule* in Matters of Religion;——

—— While they wantonly raise Fears of intended Restraints, amidst the Blessing of a legal Toleration ; to which they themselves, afford the most plausible Objection, by an infamous Prostitution of it ;——

While they use Arguments *against Ecclesiastical Establishments* ; which, by a Parity of Reason, prove as strongly (so far as they prove any Thing) *against Civil Government* ; ——

While they vilify the Decisions of publick Wisdom ; and being vainly fond of their own private Whimfies, wou'd new-model National Constitutions without

out caring what the dreadful Experiment may produce; —

While, *lastly*, to fill up the Measure of their Iniquity, with *Swelling Words*, they attempt to make Way for untried, impracticable Schemes of Religion, setting at nought a Religion, which (to mention only such Topicks as they themselves must allow the Force of) is confessedly founded upon universal Benevolence, adds Weight to all the eternal Duties of Morality, is confirm'd by the Belief and Practice of so many Centuries, and no less deservedly reverenc'd by the People, than inseparably link'd to the Throne of our Princes, which is now happily establish'd in Protestantism; —

They in effect turn Advocates for that Church, where *Reason* is silenced, by the decisive Voice of Infallibility; and *Liberty* of every kind expires under the Dread of Arbitrary Power, and the Horrors of an unrelenting Inquisition.

For the faithful Emissaries of that Communion, who *will compass Heaven and Earth to make one Profelyte*, never fail to push on their own Advantages from such Schemes of Confusion: To promote which, 'tis well known they

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have been *dispens'd with* for *personating Deists and Enthusiasts*, and allowed to act in Concert with the bitterest Revilers of *Popery*. And when, under these Concealments, *some of them*, by carrying the Principles of the Reformation to an Extreme that is indefensible, have unsettled the Minds of Protestants; others are not wanting to reason from the Abuse, and urge them with Consequences which they disclaim and abhor.

Hence it is, that we feel and lament the silent Progress, which *Popery* of late has made amongst us: Which has induced me to unfold more minutely this fallacious *Plea of Reason and Liberty*, employ'd by *Some*, who wou'd be thought by others, and perhaps think themselves to be, in an Interest opposite to that of *Popery*.

This *handsome Recommendation of themselves*, which has been mention'd as the *Fundamental Policy* of the affected Patrons of Free Thought, receives no small Accession of Strength, from *the engaging Denominations they give to their Books*. This Plot, tho' of no deep Contrivance, produces marvellous Effects, and may be call'd, for *Distinction Sake*, *The Art of Title-paging*.

Thus

Thus the *very Being of a Christian Society* has been artfully struck at, by asserting *the Rights of the Christian Church*; and a Volley of Sarcastical Eloquence has been discharged at the Institutions and Ordinances of Religion, under, *a Defence of Primitive Christianity*. The Application of Prophecies to the Messias, has been plausibly denied, by *the Literal Scheme of Prophecy*: The Reality of our Saviour's Miracles allegoriz'd away, by *Discourses* upon them, *In View of the present Controversy between Infidels and Apostates*: And in a late elaborate Performance, an Attempt to annihilate Christianity, is carried on in a somewhat less shocking Manner, by making it *as Old as the Creation*.

Such a softning Ambiguity has this peculiar Advantage in it, That it sufficiently *explains the Meaning* of the Writer *to others*; and yet, when he is too closely press'd, leaves some Room for it to be decently *explain'd away by himself*.

When the Preliminaries of Controversy are thus adjusted, the next Step is, to suborn *a Cloud of Witnesses* from their opposite Party, that nothing may seem to be advanc'd, which has not been

held by the most unexceptionable Friends of Religion.

This tender Point is gain'd, and the *Stumbling-Block* of Novelty kept out of Sight, by *the Mystery of Quotation* : The whole Dexterity of which consists, in tearing mangled Sentences and Paragraphs from their natural Situation, and thrusting them into a Context, to which they bear no Relation.

This surprizing Operation instantly transforms *Barrow* and *Tillotson*, *Scot* and *Stillingfleet*, with other celebrated Asserters of the Christian Faith, into *down-right Deists*. In this View, and this only, these great Men resemble those by whom they are perverted, in contradicting themselves, and patronizing such Notions, as it was the chief End and Design of their Immortal Writings, to confute and expose.

For being forc'd into an Enemy's Territory, they speak a violent extorted Language ; like *Captives* in the Hands of *Pirates*, necessitated to bear Arms against their own Countrymen.

But the Infamy of imposing upon unwary Readers, under the Sanction, and pretended Authority, of Names deservedly admired, redounds to them; who
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thus corrupt the Principles of the Living, by injuriously misrepresenting the Sentiments of the Dead.

To this Head of *Quotation*, may not improperly be refer'd the *Art of paying invidious Complements*; to the no small Mortification of the worthy Persons, who happen to be the unfortunate Objects of their Panegyrick. By this Piece of polite Management, Such as have signalized themselves in the *true Cause of Liberty*, are represented as Friends to Them in Disguise, and dispos'd, whenever a fitting Occasion offers, to run the same extravagant Lengths with themselves.

By such Preparations the Way is smooch'd to *pathetick Complaints of the Corruptions of Religion*. And we readily join with them in the Complaint, that our Religion shou'd *unhappily occasion*, what it *severely condemns*. But, while they stick, for the most Part, to this dark Side of the Question, they must allow us to look upon them with a jealous Eye: For as in common Life, we seldom esteem any one cordially affected towards his Friend, when he is perpetually dwelling upon his Failings and Imperfections, without taking any Notice of his good Qualities: So even with the
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Help of Charity, which *believeth all Things*, and *hopeth all Things*, we can scarce think they have, at the Bottom, any sincere Regard at all for Religion, when they are always drawing such frightful Pictures and Representations of it.

Tantum Relligio potuit suadere malorum, Is the darling Scrap they delight to play with, and never fail to introduce, with such an Air of Applause and Satisfaction, as has in it more of the *Triumph of an Enemy*, than the *Concern of a Friend*.

When the *Corruptions* built upon the *Abuse of Religion*, have been so dexterously inflamed, as to instill Prejudices against the sound Parts of it; their inverted Process of Reasoning leads them to *weaken the plain Proofs*, which establish the Truth of Christianity in general, by a *studious Exaggeration of the Difficulties*, which necessarily attend some Branches of that *wonderful Dispensation of the manifold Grace of God*.

But, as we shou'd justly entertain a mean Opinion of his *intellectual Abilities*, who in treating of any Art or Science, contrary to the Rules of Perspicuity and Method, at once, *Lectorem raperet in medias Res*, and shou'd con-

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found him by obscure Notions, passing over the first Principles and Axioms, by an orderly Application of which, to the more simple Truths, the more intricate and involv'd Propositions, might be gradually open'd, and demonstrated ; So we cannot frame a very Advantageous Judgment of their *Moral Qualifications* who, in order to make the *Faith, once deliver'd to the Saints, Evil spoken of*, say nothing of those Points, which are too clear to be denied by any one, who is not *willingly ignorant* of them ; and *wrest those Things that are confessedly hard to be understood in Religion, to their own Destruction, and the subverting of the Hearers.*

Upon this Account, the Prophetick Writings, which are often wrapt up in Mysteries, have ever afforded a large Scope for the *perverse Disputings of these Men of corrupt Minds.*

And by the *same cunning Craftiness whereby they lye in Wait to deceive*, the most question'd Passages of the sacred Penmen have been industriously cull'd out, to *undermine the Divine Authority of the Scriptures*: Whereas the *full Force* of this Conclusion, *The Scriptures are of Divine Authority*, arises from a *united*
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Consideration of the whole Series of Scriptural Facts and Doctrines. This Foundation therefore standeth sure, and is not to be shaken by the meer Difficulties and seeming Repugnancies of particular Texts, and Expressions. Since we may not be able to remove the Difficulties, tho' we can easily account, how particular Texts and Expressions come to be difficult; as alluding to Customs, of which no Notice has been conveyed down to us, and penn'd by Writers, whose Idioms of Speech, and Modes of Thinking were very different from ours.

This momentous Truth then, being deducible from clearer Premisses, is no more endanger'd by every single Writer, that has Boldness enough to revive such Objections against it, than it depends upon the Success or Abilities of any single Expositor, who undertakes to answer them: Nor ought it greatly to surprize or alarm us, that they, whose Business it is, *to darken the Counsel of the Lord, by Words without Knowledge, shou'd be always starting foolish and unlearned Questions, knowing that they do gender Strife.*

For, notwithstanding all *this Opposition of Science, falsely so called, the Marvelous*

velous Light of the Gospel shines with so bright a Lustre, that if it be *at all hid, it is hid to them that are lost, whom the God of this World hath blinded.* There are other Instances, *without Number*, of their Address in disguising their real Weakness, which being of an inferior Note, nor so generally adopted into their Writings, I shall just mention a few of the least trifling, by way of Specimen.

Such is their *Artifice of reviving old Objections*, by bestowing upon them a *new Dress*, and suppressing the Answers by which they have been long since refuted.---

Such is their Subtlety *in guarding against the Shame of having urged Frivolous Arguments*, by dropping shrewd Intimations, that they have *much stronger ones in Reserve.*---

Of a-kin to this, is their *Dexterity in setting forth the Acuteness and Penetration of those, who have professedly written against Christianity*; especially *Celsus, Julian, and Porphyry*; by giving the Reader to understand, that he can frame no Idea of their matchless Abilities, from *Fragments* pick'd out and preserved by their *Antagonists*. Which Circumstance, it must be confess'd, can-

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not but raise Suspicion of foul Play in Gentlemen, who have been already shewn to be so thoroughly practiced in the *Controversial Methods of Quotation*.

Such, in fine, is their *masterly Skill in making very considerable Uses of Books which do not appear to have been written at all*; by insinuating that many inestimable Volumes were purposely destroy'd by the Christians, to prevent the Discoveries which these lost Pieces wou'd have made, and the Light they wou'd have afforded: The want of which Helps can now be only supply'd, by a happy Talent of Conjecture, at what was contain'd in them.

These are *some of their Arts of Controversy*, worthy indeed of the Cause for which they are employed, and such as the Patrons of it, have very powerful Reasons for employing: Since if these foreign Ornaments were laid aside, the Argumentative Part wou'd shrink into an inconsiderable Compass, and most of their Productions have little else to recommend them but their Shortness.

The Attack is carried by an easy and natural Transition from *Religion* to the *Teachers of it*; who, in their Turn, are *examin'd with Despiteness and Torture*;

ture; and charg'd not only as being *Enemies to Reason and Liberty*; but, as such, *disaffected to the present Government*, to which, under God, we owe the free Exercise and Enjoyment of both.

The *first* Part of the Charge, when 'tis remember'd, what Manner of Men they are who bring it, reflects an Honour upon those, who have Merit enough to draw the Reproach upon them.

For it only complements them with being irreconcilable *Enemies to that Pride of Understanding*, which is averse to Instruction, and refuses to be taught even by God himself.

It indirectly magnifies them; for being stedfast Opposers of that *Licentiousness*, which wou'd dissolve the very Principles, upon which Order and Society subsist, and *set on Fire the Course of Nature*.

But for the Sake of those, who may otherwise be deceiv'd by mere Sounds, this *disingenuous Reflection*, which is often cast upon *the Clergy of our Church*, will be best expos'd by recollecting their Conduct at some trying Period of Time, that we may see how they have stood up for Reason and Liberty, when Chains

and Fetters have been ready to be clapt upon both.

And our *English* History does not furnish us with an Instance more to our Purpose, than the short Reign of that deluded Prince, out of whose Hands we were rescued by our *signal Deliverer King William the Third*.

Let their *Behaviour* therefore be mark'd at that important Juncture, which threaten'd every Thing valuable to *Englishmen*.—

Let their *Writings* be examin'd, which by drawing the Absurdities of Popery in the most lively Colours, in a great Measure inspired the Nation with an ardent Desire of the *Glorious Revolution*, that alone cou'd raise the drooping Head of Potesantism, confirm the Rights of the Subject, and restore *England* to itself.

At this Crisis, did the Terrors of the secular Arm awe them into Silence?

Did a mean Attachment to their Prejudgments make them plead the Cause of *Reason* and *Liberty* with Coldness and Indifference?

Or rather, did not Many of them (for I wou'd by no Means be understood to answer for All, it being no less weak to vindicate

vindicate, than it is wicked to accuse whole Bodies and Professions of Men in *the* gross) write and act with such a Force and Freedom, under all the Discouragements and Threats of exasperated Power, as was a convincing Proof of their unshaken Resolution, to shew *their Faithfulness even to the End*, in Defence of these inestimable Blessings.

And 'tis not doubted, but they will always appear with as active a Zeal, against the Abettors of *Libertinism* and *Anarchy*, as they then exerted against *Bigottry* and *Tyranny*. Rejecting with Disdain *the Liberty promis'd by those who are themselves the Servants of Corruption, and standing fast in the Liberty, wherewith Christ has made us Free.*

This Calumny then deserves nothing but the Contempt of Silence.

But the Charge of *Disaffection to the present Government* strikes deeper. 'Tis divesting us of common Sense, and common Honesty at one Blow: 'Tis painting us out as Monsters, whom no Benefits can engage, no Obligations can secure, and who are false even to our most evident Self-Interest.

We

We know for what artful Purposes this Slander is level'd at us *in general*, and with Concern own, there are not wanting some Instances, which give a Sort of Colour to it.

We can tell them, why they brand us with Disloyalty of Heart: 'Tis to render us suspected to our *Gracious Sovereign*, that we might, if it were possible, be robb'd of his Love, and disarm'd of his Protection, who hath most affectionately declared, that the *Encouragement* and *Security* of the *Church of England* is, and shall be, his *First and always his chief Care*.

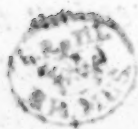
And, I hope, those who rashly take upon them, to condemn our *Thoughts* and *Intentions*, which are *visible to God only*, will be condemn'd by our *Actions*, which *may be known and seen of all Men*.

And we shall be justly blamed, as *ignorant of the Things that belong to our Happiness*, if in this troubled Scene, *Jealousies* without maliciously spread, and *Fears* within ridiculously cherished, do not at last instruct us, *to hold fast the Unity of the Spirit in the Bond of Peace*; and no longer to assist our Enemies by
being

being divided amongst ourselves, by *Words of Art, and Terms of Amusement.*

For a Clergy with *one Heart and one Mind*, directing their Studies and Labours to the Good of their Country, by pulling off every Mask from *the Wisdom which is not from above*, and shewing it in its natural Deformity, to be *Earthly, Sensual, Devilish* : And, at the same time, no less *instant in Season and out of Season*, inculcating that *better Wisdom which truly is from above*, being *first pure, then peaceable, gentle, and easy to be intreated, full of Mercy, and of good Fruits* : In Spite of the restless Attempts of Libertines, to blacken their Character, and obstruct their Endeavours, will, by the *Blessing of God* upon them, *turn many to Righteousness*, promote throughout the Nation *true Freedom and Tranquility* ; and, *if there be any Virtue, any Praise, be very highly esteemed in Love for their Work's Sake.*

F I N I S.



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